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## RECENT EDUCATIONAL DISCUSSION

THE TEACHING OF EVOLUTION.—“From the standpoint of right and wrong the teacher in college or elsewhere cannot more justly force his theories upon an unwilling or unsuspecting public than can a religious enthusiast require all men to subscribe to his beliefs. The quack doctor, the religious fanatic, and the poorly balanced teacher of science are similar in that they are alike dangerous, and the general public should consider all with suspicion. Lampooning earnest religious folks because they refuse to accept all that comes to them in the name of science will not help to develop the very desirable discrimination between the true and the false, but will rather arouse more vigorous antagonism. There is no fundamental basis for conflict between enlightened and sincere churchmen and true scientists. The development of American institutions and ideals and the advancement of the material welfare of the American people have come from the efforts alike of churchmen, statesmen and scientists; and for continued prosperity, it is essential that there be harmony of purpose between these factors. It is the business of the leaders of scientific work and teachers of science to make such a discrimination between fact and theory that all must respect their findings, and to use such care in the presentation of subject matter that no one idea will be given the undue prominence that is provocative of misunderstanding and distrust. Why not make it quite clear that ‘Darwinism,’ whatever that may mean to the individual professor, is not all of evolution? Why not spend more time making clear to college students the facts of observation and experiment upon which the ‘Origin of Species’ was founded? We are confident that more teaching of fundamental facts will lead to a better understanding between scientists and the rest of the world, and to a more hearty support of scientific endeavor.”

F. L. PICKETT, in *Science*.

THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH.—“This morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven.

"All of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. . . .

"We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists.

"The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant.

"The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought.

"*The New Knowledge.* A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere.

"Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is his revelation.

"Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see the new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge.

"Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian church.

"The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether.

"We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian life clear through in modern terms.

*"New Knowledge in Former Times.* There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled.

"Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination.

"Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

"It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement.

*"What the Fundamentalists Demand.* They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy dénouement.

"Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church.

"If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them.

*"Shall the Christian Name Be Denied to Those Who Differ?* The

question is: has anybody a right to deny the Christian name to those who differ with him on such points, and to shut against them the doors of the Christian fellowship?

"The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church, they would set up in Protestantism a doctrinal tribunal more rigid than the Pope's. . . .

*"The Spirit of Tolerance.* The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems?

"This is not a lesson which the Fundamentalists alone need to learn; the liberals also need to learn it.

"Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle, to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most rememberable service that it ever has been blessed with, and that we of the younger generation will prove our case best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts. . . .

"Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable.

*"How Science Treats a Young Man's Mind.* Science treats a young man's mind as though it were really important. A scientist says to a young man: 'Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us. See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth.'

"Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say, 'Come, and we

will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results.'

*"What are the Main Issues of Christianity?"* The second element which is needed, if we are to reach a happy solution of this problem, is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over little matters when the world is dying of great needs.

"If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in altercation about some minor matter of sectarian denominationalism, could you restrain your indignation?"

"You said, 'What can you do with folks like this who, in the face of colossal issues, play with the tiddledywinks and peccadillos of religion?'"

"So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith."

From a sermon by HARRY EMERSON FOSDICK.

SCIENCE AND THE SCRIPTURES.—"The attitude of the Church, and especially of the Clergy, towards science and towards the origin of man is of incalculable importance. Darwin's 'Origin of Species' was published in 1859, the year when I graduated at Brown University. The recrudescence of the warfare over Evolution, which for many years had subsided and almost disappeared, except sporadically, is a strange phenomenon. The illogical and futile attacks upon science by some of the mis-called Fundamentalists, and an illogical and even absurd attempt to prove that the Bible contains and anticipated the discoveries of modern science, are doing immense harm to religion. There is serious danger, if present tendencies triumph, that intelligent people—those who eventually mold the thought of the world—will be alienated from the Church and finally driven out of it. It is not without deplorable significance that Lord Bryce,